

Haro, a robber killed, because will not say God is one level & Mahomed is for
Sarko, a fellow that got cuffed.

THE PACIFIC



Pacific Theo Soc
Reading Room

Volume LV.

SAN FRANCISCO, SEPTEMBER 21, 1905

Number 38

THE TWILIGHT BELL.

There has come to my mind a legend, a thing I had
half forgot,
And whether I read it or dreamed it, ah, well, it mat-
ters not.
It is said that in heaven at twilight a great bell softly
swings,
And man may listen and hearken to the wonderful
music that rings,
If he puts from his heart's inner chamber all the pas-
sion, pain and strife,
Heartaches and weary longings that throb in the
pulses of life—
If he thrust from his soul all hatred, all thoughts of
wicked things,
He can hear in the holy twilight how the bell of the
angel rings.
And I think there lies in this legend, if we open our
eyes to see,
Somewhat of an inner meaning, my friend to you and
me.
Let us look in our hearts and question, can pure
thoughts enter in
To a soul if it be already the dwelling of thoughts of
sin?
So then let us ponder a little, let us look in our hearts
and see
If the twilight bell of the angel could ring for us—
you and me.

—ROSE OSBORNE.

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THE STORY OF THE CROSS.

I was standing before the window of a picture dealer's shop where a picture of the Crucifixion of our Lord was on exhibition. As I gazed I was conscious of the approach of another and, turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Savior," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause, "Them's the soldiers, the Roman soldiers, and," with a long-drawn sigh, "that woman crying there is His mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added, "They killed him, mister. Yes, sir; they killed him!"

I looked at the little ragged fellow, and asked, "Where did you learn this?"

He replied, "At the Mission Sunday-school."

Full of thought I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked far when I heard his childish treble calling—

"Mister! I say, Mister!" I turned. He was running toward me, but paused; then up went his little hand, and, with triumphant sound in his voice, he said: "I wanted to tell you he rose again! Yes, Mister, he rose again."

His message delivered, he smiled, waved his hand, turned and went his way, feeling, I presume, that as he had been enlightened, he had done his duty in enlightening another.—Canadian Churchman.

SERMONS IN BRIEF.

"A man can never enjoy himself till he be brought to deny himself."

"It is better to lose the smiles of men than the souls of men."

"The only way to keep our crowns on our heads is to cast them down at his feet."

"Where self is the end of our actions Satan is the rewarder of them."

"Our worldly comforts would be a sea to drown us if our crosses were not a plank to save us."

No one of my fellows can do that special work for me which I come into the world to do; he may do a higher work, but he cannot do my work. I cannot hand my work over to him any more than I can hand over my responsibility or my gifts.—Ruskin.

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, September 21, 1905

AS YOU GO.

"Make the world a little better as you go;
As you meet your brother going to and fro,
You may lend a friendly hand.
Lift the fallen! Help them stand!
Making the world a little better as you go."

That judge said something worth repeating who said recently in a great religious convention: "We ought to stop talking about what our fathers have said; we ought to give more attention to what our sons are going to do."

An organization greatly to be commended is the one known as "The Methodist Episcopal Temperance Society." It was organized at the General Conference which met in Los Angeles. Bishop McDowell is president and the superintendent of the Illinois Anti-Saloon League is secretary. It will co-operate with the Anti-Saloon League, and will seek the organization of auxiliaries throughout the Methodist Church. The aim of the society is total abstinence and total prohibition.

Senator David Wark of Canada, who died recently at the advanced age of one hundred years and six months, was a life-long exemplary Christian. He had the honor of being the oldest legislator in the world. His life was satisfying, a blessing to the world. "With long life will I satisfy thee." About an hour before he died he said: "I have no ailment; I suffer no pain, I am just waiting to be gathered in."

A writer in the Christian Evangelist of St. Louis says of Dr. Lyman Abbott's recent lecture in Columbus, Ohio, on "Jesus Christ as the Revelation of God," that it was a very strong and thoroughly scriptural teaching on that subject. At a conference while he was in Columbus Dr. Abbott was asked, "Are you a Unitarian?" His reply was, "I am not. I accept the belief of all evangelical Christians in regard to Jesus. I believe that Jesus Christ is the Son of God and the Redeemer of Men."

The Rev. Dr. Warren F. Day was taken for a Catholic priest several times on his trip to the American Board meeting at Seattle; on the boat and at the Lewis and Clark Exposition at Portland. One little boy addressed him as "Father," and Dr. Day replied, "God bless you my son." Another person accosted him

with the remark, "Father, I have just bought some beads; please bless them." Dr. Day has not said yet what he did in this connection. It may be well for the Los Angeles Association to appoint a committee of investigation. We should not like to see the good doctor led away, nor to see following after him the influential First Congregational Church of Los Angeles.

The public mention last week of Governor Folk of Missouri for the Democratic nomination for the Presidency was received with considerable enthusiasm. Such a nomination would commend itself to a large number of the people of the United States without regard to party. Governor Folk is a man who would, undoubtedly, discharge the duties of the chief magistracy of the republic in a highly satisfactory manner to the people in general. In every public capacity thus far he has acquitted himself honorably. He is of the type of men needed by our nation if it is to attain to any higher destiny. It is gratifying to note the attention given him last week in Portland by the people of all parties.

There about six thousand Gideons in the world now. Ages ago there were only three hundred. The motto of these modern Gideons is from Judges vii: 21, "And they stood every man in his place round about the camp." The consecration of the eight hundred in attendance at their recent annual convention to the work of winning to Christ their fellow commercial travelers manifests a disposition to live up to the motto. It has been said concerning this band of commercial men: "They present the gospel as they do their goods, earnestly, intelligently and honestly." Their consistency and constancy put to shame many whose opportunities of service are more in evidence. Like Gideon's faithful band, each man stands in his own place about the camp. Into the churches where Gideon bands have been organized remarkable tonic effects have come. Quality counts with the Gideons. "Three hundred are better for the Lord's work than thirty thousand." It is said that ten thousand young men in this country enter on the work of the commercial traveler every year, and that ninety per cent come from Christian homes. It is the object of the Gideons not only to lead into and help along in the Christian life these fellow-travelers, but to do the same for and with business men with whom they come in contact. We believe the Gideons are organized for a work needing to be done, and that they have come to stay.

THE NINETY-SIXTH ANNUAL MEETING OF THE AMERICAN BOARD.

An Inspiring Meeting.

The ninety-sixth annual meeting of the American Board of Commissioners for Foreign Missions has passed into history as one of the best and most inspiring meetings which the Board has held during the nearly one hundred years of its existence.

More than two hundred persons came on the special train from the East; the churches in Washington and Northern Idaho were in general quite well represented; Oregon and California sent a fair number of delegates and attendants; the people in Seattle and vicinity manifested their interest by a good attendance at the sessions from day to day; and all in all the meeting was such as to leave a marked impress for good not only on those who were in attendance from time to time, but on the community in which it was held and far more widely. The leading daily papers, *The Post-Intelligencer* and *The Times*, gave generously of their space, carrying in printed form the messages of the speakers and the deliberations and actions of the Board all over the Pacific Northwest.

In his address of welcome the Rev. S. M. Freeland said: "We rejoice in your coming. Your work is to make men saviours of men. You stand for the Christ of the ages; one who tasted death for all men. And so in behalf of our churches, our city, our commonwealth, I welcome you."

In his response President Capen of the Board spoke of the National Council at Portland a few years ago, and said that many prayers had gone up to God that this American Board meeting in Seattle might be one of the very best and most blessed in its history. It was his expressed belief that it would be. And then he said the great word here today is Opportunity. That opportunity in part lies just beyond us, across our Pacific sea. In his estimation it is impossible for us to comprehend the greatness which lies before us as a nation if we will but face and meet the duty of our time. And for our self-interest as well as for righteousness' sake it was shown that we must remember our neighbors over the sea.

A meeting thus started even the "tainted money" discussion did not seriously mar, and over it all there rested the sweet benedictions of heaven. The Seattle meeting may be regarded as a fitting predecessor of the one to be held in Massachusetts next year where will be celebrated the one hundredth anniversary of the haystack prayer-meeting, out of which grew this first foreign missionary society on American soil, the achievements of which have been one of the glories of the nineteenth century, and which here in the opening of the twentieth century faces opportunities which call men and women to as exalted a devotion as ever graced any age of the past.

We have already given to the readers of *The Pacific* some of the inspiring addresses made at the Seattle meeting. Others are given this week, and yet others will appear next week. Men and women from the front, from the lands where people sit in darkness, having not the light of life, were there; and they thrilled their hearers as they told of the light and beauty left all along the pathway of the Christian missionary; of the wonderful opportunities everywhere open now and of the supreme necessity that they be met speedily if the Christian stamp is to be put upon the peoples

awakening from the sleep of ages, throwing aside that which has influenced and molded them in the past, and seeking blindly for some anchor for the future. We hope to be able to give some of their words next week, and thus to widen their influence for good among us.

It is not surprising that in the later sessions there should have been voiced by not a few from the platform, and by many here and there in conversation as people mingled socially, the opinion that nothing less than one million dollars for foreign missions from the Congregational churches of the United States should be the aim for the ensuing year, and that nothing less would satisfy.

The "Tainted Money" Discussion.

Mention has already been made herein of the discussion over "tainted money." The American Board is to be congratulated on the outcome of the discussion, as well as on the manner and spirit of it throughout. It was well known on Friday morning that strong effort had been made to dissuade Dr. Washington Gladden from making protest against the method of the Board manifested in the matter of the Rockefeller donation. It was evident early that this effort had proved ineffectual. That morning, only two or three minutes after Secretary Patton had entered on his interesting address on "The Coming Campaign," Dr. Gladden entered the auditorium. President Capen who had been expecting him, because of previous prearrangement, though he was a little late, having been unavoidably detained, arose at once, and spoke to Secretary Patton who took his seat. Dr. Gladden who had taken a seat in the space reserved for corporate members arose, addressed the presiding officer, was recognized, and read for consideration a resolution which if adopted would stop the Board from either inviting or soliciting donations to its funds from persons whose gains "are generally believed to have been made by methods morally indefensible or socially injurious." A substitute resolution was moved at once by Mr. David Fales of Illinois which upheld the principles and methods of the Prudential Committee, as set forth in its recent circular letter, and which guided them in the securing of the gift from Mr. Rockefeller. These resolutions were referred to the business committee. The Rev. Dr. Moxom, an ardent supporter of Dr. Gladden and the protestant movement, arose and asked the presiding officer whether the committee would have power to substitute the second resolution for the first and bring it before the Board. President Capen replied practically that there was no disposition to give the protestants other than a square deal and that the whole matter would a little later be referred to a special committee. Soon the business committee so recommended, and the chair appointed the committee as follows: Revs. Washington Gladden, Philip S. Moxom, George C. Adams, John R. Thurston, and Messrs. David Fales, W. W. Mills and Guilford Douglas. This committee brought to the afternoon session a majority and a minority report. The latter was signed by Washington Gladden and Philip S. Moxom. It was: "Resolved, That the officers of the Board should not invite nor solicit donations to its funds from persons whose gains have been made by methods morally indefensible or socially injurious." This differed from the resolution originally presented by Dr.

Gladden by the omission of the words "generally believed."

The majority report approved the statement of principles recently sent out by the Prudential Committee, which was in substance that in the absence of legal and moral proof to the contrary it is necessary to assume that money belongs to the person making the gift, and that it cannot discriminate between persons who offer gifts and thereby judge the character or reputation of the donors; and further: that by the acceptance of gifts the officers and members of the Board are not stopped from criticising business methods nor from persistently raising their voices in behalf of the application of the principles of righteousness in all departments and walks of life.

When these reports were properly before the Board, Dr. Gladden gave an able address in support of the one signed by him. That it made a profound impression goes without saying. He spoke with the deep conviction that the day had come for the Church of Christ to declare boldly against every questionable business method; and as one who firmly believed that this position is one to which it must ere long come, stating that this was not the first time that he had been in a small minority on the American Board, and indicating what a little time had wrought, placing him with the large majority.

Several corporate members spoke concerning the reports, some fine speeches being made. Finally President Penrose of Whitman College moved that both be tabled and the motion was carried by a vote of 46 for to 10 against. So far as we are able to judge this vote very nearly represented the sentiment of the members of the Board in attendance at the meeting on the question at issue, though it is known from personal statements that at least two persons who voted against the motion to table would have voted against the minority report if it had come to a vote.

The Aftermath.

After the session had closed there were on the outside what we regard as inconsiderate remarks. It was stated by one delegate in conversation that the outcome was a defeat for the Prudential Committee; that it had not been indorsed and that it did not dare to press for an indorsement. We do not believe that it can be so regarded. It was Dr. Gladden, and not the Prudential Committee, nor the persons who approve its principles and methods, who sought to bring the matter to an issue. Dr. Gladden stated in the hearing of the present writer on Friday evening that he had come to Seattle with the deepest conviction in his heart that the action of the Board in the matter of the Rockefeller gift was of deadly injury, and that he could not remain silent, and allow it to go unchallenged, without feeling himself a traitor to that which is best and highest. When asked at that time whether he considered the result a partial victory for his movement, he answered, "Yes."

In the matter of indorsement it should not be forgotten that the Prudential Committee already had the indorsement of 80 per cent of the corporate members of the Board through the replies to the recent statement of principles and methods which was sent to each member and an answer solicited. And at Seattle it was apparent throughout that the officers of the Board were confident as to their position and hold; that they realized, withal, the opposition, recognized the sincerity and deep conviction of the protestants, and had

determined that nothing but the fairest and most Christian consideration should be accorded them. It was this, and not fear of any one or anything that led to the happy outcome.

The New Officers and New Corporate Members.

To all persons familiar with the work of the Board the new officers can be named in brief by the statement that they are the old officers; all were re-elected.

In accordance with the new arrangement for the management of the Board a large number of new corporate members were elected. The new members for the Pacific coast are: Edwin Eells, of Tacoma; Geo. W. Marston of San Diego; Rev. C. G. Baldwin of Palo Alto; and Rev. R. B. Larkin of Ontario.

The next annual meeting of the American Board will be held at North Adams, Massachusetts. That place was chosen because it is near Williamstown, where was held the far-famed haystack prayer-meeting, in 1806, out of which sprung the American Board. The centennial of that prayer-meeting will be celebrated at the time of the annual meeting next year. President Gates of Pomona College has been chosen as the one to give the annual sermon in 1906. Minneapolis, through the Rev. Dr. L. H. Hallock, has given an invitation to the American Board to meet in that city in 1907.

We gave two weeks ago the names of California persons who were intending to attend the American Board meeting in Seattle. We are glad to be able to state that the list was increased considerably. In addition to those already named from Southern California the Rev. Dr. W. F. Day, the Rev. F. S. Forbes and wife and the Rev. C. P. Dorland and wife were in attendance. From Northern California there went, in addition to those whose names were given two weeks ago, Mr. E. P. Flint, Miss Flint, Mr. John Mitchell and wife and daughter, of Oakland; Mrs. E. S. Williams and Miss Richards of Saratoga; Rev. Dr. J. H. Williams and wife, and Mr. John P. Fisk and wife of Redlands.

Just as The Pacific goes to press this week we learn of the death on Tuesday evening of Mr. W. W. Chase, one of the leading members of the Third Church of San Francisco. For years his influence has been a great one for good not only in that church but far more widely. We shall have something further to say concerning him.

The evangelist, the Rev. Ray Palmer, who was rather severely criticised by the Portland Oregonian for going into one of the all-night dancehouses in Aberdeen, Washington, and preaching the gospel there to the inmates, will be regarded by the large majority of Christian people as getting the best of the argument with the Oregonian. Mr. Palmer states that he went in no sensational manner, and such an impression was made on the girls and women that many of them wept, and some asked for prayer on their behalf. Influences were started that night, the outcome of which no one can tell. The proprietor of the place gave permission to Mr. Palmer and his helpers to hold the meeting, and many heard the gospel that night who had not heard it for a long time. God has said that his word shall not return unto him void. Christ's command was to all. The seed is to be sown by all waters.

ANNUAL SERMON BEFORE THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

By the Rev. Joseph H. Twichell, D. D.

[Delivered at Seattle, Washington, September 17, 1905.]

I take for a text, or more accurately, as will presently be seen, for a word to set out from a saying of Paul the Apostle, in which is expressed one shape of the manifold motive that impels him to the service of the propagation of the Gospel, found in Romans i: 14. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

On the 20th day of September, 1871, at about an hour before noon, a small vessel came to anchor outside the encircling reef of an island in the South Pacific seas. The blue ocean waves breaking on the reef, the wide placid lagoon within, the white line of the beach beyond, the palm grove reaching down to the shore, and all bathed in the glory of the tropic sunshine, made the scene one of enchantment.

Several canoe loads of natives were soon hovering near the vessel, yet seeming afraid to venture further. Presently a boat put out from the vessel to meet them. The prominent figure in this boat was a man a little over forty years of age, of medium stature, of well-knit frame, full-bearded, dressed in flannel shirt and trousers, of a calm, self-reliant, fearless air, yet very gentle in his speech and manner toward those with him, and, it was plain to see, familiar with situations of that kind. Upon reaching the canoes, after a few minutes' conversation with their occupants, by signs chiefly, he stepped into one of them, and then canoes and boat together moved toward the island. But on coming to the reef it was found that, owing to the state of the tide, the boat could not cross it. So three of the canoes—that which the man had entered being one of them—went on, leaving the other canoes and the boat with its crew outside there at the reef. The crew, watching, saw the man land with the natives on the beach, and then he and they disappeared from view. Half an hour later the natives that had remained behind, all of a sudden rose up in their canoes and attacked the boat's crew with their bows and arrows, wounding three out of the four of them in a minute's time. The canoes then sped away, and the boat crawled back to the vessel. It was quickly remanned, and put off again to ascertain, if possible, what had become of him who had gone ashore, concerning whom there was now much reason for alarm.

It was past mid-afternoon before the rising tide enabled the boat to pass the reef. Just as it had done so, two canoes were seen leaving the beach in company, one towing the other. Approaching the boat at a distance, the one that had the other in tow cast it off and hurriedly paddled back to land. The canoe set adrift appeared to have no person in it, only a heap of some sort in the middle. Cautiously the boat's crew made toward it, in utter silence, till they were alongside. One glance sufficed. They looked at one another. "The body!" said one, and those two words were all that were spoken. It was wrapped around with a native mat, and a palm leaf lay upon the breast. They lifted it reverently into the boat. At that moment there rose from the shore a savage yell. But it was not returned. In presence of that body it was not possible to think even the thought of revenge. It would have been a desecration that the smile of peace over-spreading the still face of the dead would have rebuked. For this was the body of John Coleridge Patteson, Missionary Bishop of Melanesia, who at any time for sixteen years, would, as is said on the memorial cross that now marks the spot where he died, have willingly given his life for the people who took it; and who on this woful day put it to fatal hazard in the attempt to do them a special service of friendship, which they, poor souls, did not know enough to comprehend.

A man of the true apostolic stamp was he. In him reappeared in a manner and a measure most striking, most glorious, the mind of the first great foreign missionary as reflected in that saying of his: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." He is one of a class of moderns who are evidence and proof that our ever-living Gospel is, in our age, of as potent virtue to produce the supreme type of heroic manhood as ever it was. No martyr of the early church, or of any Christian period, was a nobler sacrifice, or worthier the halo, than the English youth who perished on that Melanesian island in the year of our Lord 1871.

In the discharge of the duty assigned me on this occa-

sion I have deemed it permissible and proper to present the subject of Christian Missions in the concrete form of the illustration of it which he in his life, character, work, ideas, affords; being moved to it largely by my own long-standing, profound impression thereof in that point of view. The name John Coleridge Patteson has for a good while been to me a shining one in the roll of the world's Christian heroes. Undoubtedly, from out the radiant galaxy of examples available for the purpose I have indicated, I might have chosen some other better known among us, closer to us in association and memory. Yet, to my mind, his is to be accounted not the less fitting to it, but the more fitting rather, for the very reason that he was of another household of the Christian church than our own. The union of believers as not yet realized, for which we pray, we all recognize and feel, is of an importance quite inestimable in relation to the success of the grand enterprise of God for the furtherance of which we are here met together; and nothing beside, as we also recognized is of more potent effect to promote the interest of that union than the sense of fellowship among disciples of different names, produced by the kindling of their mutual sympathies through their common engagement in the blessed work of carrying abroad into the world's dark places the good news of divine love and salvation revealed in Christ.

But to our story:

John Coleridge Patteson, as the nephew of the famous Coleridge, and the son of Sir John Patteson, an eminent jurist, had his place by birth in the upper circles of English society. No sooner are we introduced into the household where his life opened than we find ourselves in a most positive, pure, delightful Christian atmosphere. It is a praying household, notably pervaded with the spirit of an humble piety, and with all sweet gospel savors. There is no mistaking the evangelical tone and quality of the religion there prevailing. The child for whom such things were in store was consecrated to God in baptism, and from infancy was trained in the way of faith and godliness. He grew up a spirited, merry, high-hearted boy, much given to athletics, a great favorite with his comrades, by no means without faults, but a good boy; and at the age of fifteen while at Eton School he was confirmed a communicant in the Church;—a matter which was taken very seriously both by himself and by the people at home. Soon after, his mother, Lady Patteson, died, a saintly woman, whose loss, as in many such cases, seems to have produced a deep and lasting spiritual effect upon him.

And now there begin to appear in him marked tokens of character, of downright Christian principle; as manifested e. g., in his open, unshamed stand among his schoolmates for purity and for all things belonging to moral uprightness. But not to linger on this part of his life, suffice it to say that at the age of twenty-six he was a graduate of Oxford, had spent some time in study abroad, was a rarely accomplished scholar, capable of correspondence with men like Max Muller and Principal Shairp, was elected Fellow of one of the Colleges of his University—an office which he still held at the time of his death—had been ordained to the ministry, had thrown himself into the pastoral service with all the ardor of his nature, was admired, beloved, marked for distinction; and altogether (if I may use the expression) as fine a fellow as there was in England.

Just there it was, at that point, with life before him and his eager foot on the threshold of the future, that the cry of the poor, dwelling on the far isles of the sea the other side of the globe caught his ear, and he arose, forsook all, and went to them.

Which came to pass on this wise: George Augustus Selwyn, first English Bishop of New Zealand, in geographical proximity to whose diocese the Melanesian Islands lay, became convinced soon after assuming the duty of his episcopate there in 1841, that it was the call of the Anglican church to bear part in the work of their evangelization. Of that work a beginning had already been made by both the London Missionary Society and the Scottish Kirk. John Williams, the martyr of Erromango, had there laid down his life for the Gospel as far back as 1839. But the field was wide, and was mostly unoccupied, and there was plenty of room for all. It is grateful to tell that the noble Selwyn in projecting his entrance into it, laid it down as a rule by which he purposed unalterably to abide, "that"—I cite his own words,—"he would never interfere with any Christianization whatsoever already undertaken by any religious body whatever; so that he would never bring before the islanders the great stumbling-block of divisions among

Christians who should be as brethren." But having come to his determination, when he went to England in 1854 he cast about him to find a man whom he might join to himself in its execution. He met young Patteson, of whom he had some previous knowledge, fixed on him as the one who would do, and summoned him to enlistment in the service. That was not the first time Coleridge Patteson had thought of such a thing. He had been strongly drawn to it before; and now this definite call added such urgency to its appeal that his impulse was to say "yes" at once. But in the instinct of filial duty he first went to that grand old English gentleman, his father, and asked his leave to go. And though it was hard, heart-breaking even, with the shadows of old age advancing upon him, to send such a son away, Sir John, after a brief struggle, looked up to the Saviour they both loved, and said "Go;" and in a few months the young man turned his back on England forever, no more to see his native land, or father, or any of his kindred again.

And who were the people who thus drew him after them? Of the great island world of the Pacific on which this Western Coast of our continent looks forth, the part named Melanesia lies under the tropics to the northward of Australia and New Zealand, 800 miles at its nearest point from the latter, and includes in all not far from 250 islands in five principal groups, extending in the general form of a crescent to the Northwest about 1,200 miles. Its vast population, of the negro type, was, at that time, composed, with trifling exceptions, of naked savages. They usually had enough to eat; they did not need clothing; and that was the best that could be said of their condition. They lived in filth; were full of diseases, a prey to epidemics, physically, in most respects an object of loathing and pity. In disposition they were marked by a certain childish, animal nature, which easily passed into horrible ferocity. Mentally they were almost entirely undeveloped. Patteson, when he came among them, found, for instance, that the inhabitants of one island, while they had names for other islands in sight or adjacent, had generally none for their own. Socially they were to the last degree disorganized. More than forty languages were spoken among them,—not dialects but languages. They were in an incessant state of warfare among themselves, which was waged with diabolical inhumanity, and they were all cannibals. Morals they had none. They had superstitions, and that was about the only sign they gave of moral capacity. Patteson took note of that, and it excited alike his compassion and hope. "Their bondage is a hard one," he said. "Constant suspicion and fear when they think at all." Yet he saw in it a place at which to begin with his gospel. No more miserable a race dwelt beneath the sun than they.

But such were the people with whom Coleridge Patteson, being such as he was, cast in his lot for life,—even as God's Son cast in his lot with humanity. He consecrated himself to their service for Jesus' sake, utterly—himself, all that he was, all that he had. He reserved nothing. He went over to their side and joined himself to them, identified himself with them, completely. He took their cause upon him in every way. He stood their champion on all occasions. He would allow no man to disparage them. He always spoke well of them. It is often amusing to see how he manages to do it. He made much to their praise of that animal good nature I have referred to. "The Melanesians," he said, "laugh as you may at it, are naturally gentlemanly and courteous and well bred. I never say a 'gent' in Melanesia, though not a few downright savages. I vastly prefer the savages." He stood up for their languages, was jealous of their claim to be considered true languages, and not the uncouth jargon of barbarians. They were, he alleged, better to translate the Bible into than English, on some accounts.

They were men to him,—those people—as genuinely as the Athenians were to St. Paul.

He gave them his company. For years together he scarcely saw any human being, save his handful of assistants and his dark skinned Melanesians. He never married. He adopted that wild race as his family. The day of his consecration as bishop at Auckland, six years after he went out, he writes to his father, "How I think of those islands! How I see those bright coral and sandy beaches, strips of burning sunshine fringing the masses of forest rising into ridges of hills. Hundreds of people are crowding upon them, naked, armed, with uncouth cries and gestures. I cannot talk to them but by signs. But they are

all my children now. May God enable me to do my duty by them." He made them his heirs, bequeathing to them by will his patrimony, which was considerable, years before he died. "Hard enough you worked, my dear Father," he wrote "to leave your children so well off. My children now dwell in two hundred islands, and will need all that I can give them. God grant that the day may come when many of them may understand these things and rise up and call your memory blessed."

As I have stated, he never left them. He never found time to. His working force was very small; everything was in his hands; he could not be spared. And that father, sitting there at home, worthy of such a son, though hungering for his boy, on his part consented to have it so. And as appears, it was left to him to decide. For in 1861 Coleridge says to him in a letter, "How I think of you day and night, and how I thank you for all your love, and perhaps, most of all not only for letting me come to Melanesia, but for your great love in never calling me away from my work even to see your face once more on earth." But the cross of that self-denial was heavy to bear. One of his associates says of him, at about that time, that when taxed with looking overworked, he answered that "it was the anguish he endured, as night after night he lay awake thinking of his father gradually sinking and craving for him, and cheerfully resigning him, that really told upon him." That heroic old man in England and the other heroic souls about him, in the domestic circle, come into the reckoning of this life-story. He, they, are an inseparable part of it. On the one hand is John Coleridge Patteson among his naked savages; on the other, filling out the picture, is that refined English home that furnished the hero and evermore inspires him.

It is a wonderful correspondence,—that between this father and son. It is heavenly, and grows heavenly to the end. When, at length, Sir John is aware that the hour of his departure is at hand, still he cheers on the soldier he has sent to the field. The evening of the day word came of Coleridge's consecration to the episcopate, though for some while he had not for weakness attempted to read family prayers, he desired his daughters to let him do it. And where in the prayer for missions and missionaries he had been wont to add a petition "for the absent member of this family" he now, in a clear tone, substituted the words, especially for John Coleridge Patteson, Missionary Bishop." And that was the last time he ever conducted household worship. He shortly passed away.

And the son, in those days, though little doubting that all was over, keeps on writing to him, just the same as he had, telling him all that was in his heart. It was to a father who was in his grave that the letter was written, which began, "It may be that as I write your blessed spirit, at rest in paradise, may know me more truly than ever you did on earth, but I must go on writing to you, even as I go on praying for you. It is a great comfort to me," and the letter was signed: "Now, more than ever, Your loving and dutiful son." When finally the looked for sad news reached that son, he received it with entire calmness, but it was noticed that in reading the Commandments in the Church service the next Sunday, his voice trembled when he came to the Fifth.

It is in the light of such circumstances as these that we obtain a view of the quality of the friendship which God raised up in the persons of Coleridge Patteson and those nearest and dearest to him, for those poor black people. Rather, the time for it, having in his divine Providence come, God went to England, to one of the most refined and cultured families of the realm, in which were garnered the fruits of the ages of his grace, for the man he had prepared to represent his friendship for them. It was an absolutely unstinted friendship; it had no limits; it lived, as it was generated, in the breath of the all-loving Holy Spirit.

Having said thus much of the Man, I pass on now to speak of his Work. In so doing I shall confine myself mainly to the principles on which it was ordered, the view and policy of heathen evangelization according to which its methods were shaped. Patteson's time in the prosecution of it was not far from equally divided between what you might call,—to borrow military terms,—field and quarters. From four to six months of each year he usually spent in a visitation of his islands; and the rest of the year in the instruction, in a fixed place, of a company of native children and youth of both sexes, gathered during the visitation. On a number of these visitations at first he and Bishop Selwyn went together, the latter to initiate the new-comer in

the art of approaching the people, which he had acquired by experience.

And here I pause to relate an occurrence that will illustrate the attitude, to which I have made reference, held by Bishop Selwyn toward other missionaries than those of his own communion. He and Patterson, enroute for the islands beyond, stopping for a friendly call at a station of the London Missionary Society in the New Hebrides, found there the John G. Paton, so well known to us, then but lately arrived, overwhelmed with sudden sorrow by the death of his wife and child. What ensued I tell in Paton's own words.

"Standing with me beside the grave of mother and child, I weeping aloud on his one hand, and Patterson—afterward the Martyr Bishop—sobbing silently on the other, the godly Bishop Selwyn poured out his heart to God amidst sobs and tears, during which he laid his hands on my head, and invoked Heaven's richest consolations on me and my trying labors." And at this point, as evidence of how cordially Patterson himself adopted and followed Selwyn's rule of brotherliness toward all missionaries, I may add the incident that some years later, it having devolved on him, in peculiar circumstances which I will not delay to explain, to assume charge for a time, of a station of a non-Episcopal mission, he scrupulously conformed his manner of conducting it in all particulars to the usages that had there been practiced,—though, in telling it, he says he did greatly miss the help of the Prayer-book.

The school in which Patterson taught his young Melanesians was, for two years after he went out, till 1867, located in the vicinity of Auckland, New Zealand. It was then moved to Norfolk Island, six hundred miles to the Northward nearer his field, there receiving the name of St. Barnabas' College, which it still bears,—the number of pupils varying in his time, from thirty to two hundred. It was more than a school or college in the ordinary sense,—an institute of Christian civilization; chief medium, also, of contact and acquaintance with the scattered, multitudinous communities at whose redemption he aimed. Annually, at the end of his one long term he took his pupils in his little vessel, "The Southern Cross," home to the irrelative islands, dropping them as he went and picking them up again, after an interval of weeks, as he came back. He did this for two reasons. It was too cold for them, born right under the sun, to winter at the school. But beside that he valued their return for a season to their own people for its effect upon both pupils and people; increasing confidence in him in the latter, and as being in more ways than one a test of the former. He used it as a means of selecting the fittest, most hopeful among them for the ultimate purposes he had in view.

To obtain pupils in the first place was, as might be supposed, a matter of much difficulty. He was sometimes years in achieving even a landing on an island—so wild were the people. When in such cases, that point was carried he felt that a great deal was accomplished; and when, at last, he was allowed to take a little naked lad away with him, he was greatly triumphant.

He often remarks humorously on the figure he makes in this business. "In these introductory visits (he says) scarcely anything is done or said that resembles mission work in stories. The crowd is great, the noise greater. The heat, the dirt, the inquisitiveness, the begging, make something unlike the interesting pictures in a missionary magazine of an amiable individual very correctly got up in a white tie and black tailed coat, and a group of very attentive decently clothed, nicely washed natives."

It was a dangerous business, in which he was brought into frequent extreme peril. His return from his sea-circuit in safety was like coming out of a battle safe. "I must not forget (he once wrote) that I have some islands to visit in the next month or two where the people are very wild, so that I, of all men, have least reason to speculate about what I may hope to do a year hence."

He boasts at the end of one of his tours of seventeen weeks, that he has visited sixty-six islands, landed over eighty times, and been shot at only twice—threatened a great deal with clubs and drawn bows, but actually shot at only twice. And he really seems to be proud of the people that they have done so well.

But he got his pupils. Every one was a trophy. No one can tell what they cost.

It is not to be understood that he did all this single-handed. He had associates from the outset, five at the time of the removal to Norfolk Island, two of them clergymen.

But he was ever the leader, overseer and ruling spirit of the whole work.

But leaving the subject of its method, I come to the ideas and principles that underlay it. One thing with which in observing Coleridge Patterson, one is constantly impressed, is the quality of his personal feeling toward those savage folk. It is all the while made very plain that to him they seemed, as I have said, to be men—equally men with himself—with whom, as a man, he stood in a large, most real oneness and fellowship. In speaking of them, testifies one of his co-laborers, "he had none of the conventional talk about the degraded heathen. They were brethren, ignorant indeed, but capable of the highest wisdom." His eyes had received, in Christ, an anointing that caused the likeness between himself and them to appear to him far more than the unlikeness. He tells how once as he lay awake by night amid a hut full of them, he felt one of them, who thought him asleep, reaching out in the dark and passing his hand softly over him from head to foot, to see if, with his strange dress, and complexion and features, he was made as they were. An unspeakably pathetic action or gesture it was to him, he says, filling him with an intense yearning desire to reply to it, if he could, "Yes: I am one of you!" Now it is one thing to say at a distance that a man living in most ways the life of a beast, disgusting in his habits, with only the rudiment of an intellect, whom you could not go near without danger of his eating you, is a brother man; quite another to feel it and act it continuously in his presence. Coleridge Patterson could do the latter and did it. Which denotes the principle that governed all he did, and directed others in doing, for those people from first to last:—the principle, viz., of the practical recognition of that equality which his great gospel-taught heart so vividly apprehended.

He gives again and again very emphatic utterance to his convictions on this point: as, for instance, in describing the sort of men he wants to join the mission. It is interesting to see him lay out the armor, piece by piece, which if they enlist with him his fellow-soldiers will have to put on. It is an unconscious self-description. They must be men of industry, for one thing; and for another, men of naturally buoyant spirits, earnest, bright, cheerful. One "who takes a sentimental view of coral islands and cocoanuts (he says) is of course worse than useless. A man possessed with the idea that he is making a sacrifice will never do. A man who thinks any kind of work beneath a gentleman will simply be in the way." But the qualification for the service he most insists on is the being able genuinely to brother Melanesian natives. "That pride of race (writes this well-born youth) which prompts a white man to regard colored people as inferior to himself, must be wholly eradicated. They (the natives) have a strong sense of, and acquiescence in, their inferiority," he says, and tells how one of them once expressed it by saying to him, "Does an ant know how to speak to a cow?"—but adds, "If we treat them as inferiors they will always remain in that position of inferiority."

His principle of equality he carried into universal application. In the manual labor department "we make no distinction whatever (he says) between English and Melanesian members of the mission as such, no classification of lower and higher kinds of work,—of work befitting a white and work befitting a black man. The senior clergyman of the mission (himself, i. e.) labors with his own hands at the work that is sometimes described as menial work." He is to be seen, indeed, at all sorts of tasks, from milking cows to cutting out girls' dresses, doing ever so many things that, he says, "to multitudes of people in England would be shocking."

In the whole social life of the mission the same principle was realized. Watching him among his boys one has to keep reminding himself that they are negroes, or he forgets it. He played with them, held them on his knees, ate with them, slept among them. The door of his room was always open to them, and it was said to have been a beautiful thing to see the smile with which he would look up and encourage some hesitating, shy lad to come in and open his thoughts to him.

A great sickness once befell the school. Twenty-six were in mortal danger by it at one time. Night and day he hovered over them, nursing and tending them as a mother would. The dead with his own hands he prepared for burial, weeping tears of sorrow for them. Such of the dying as he could feel it right to do he baptized into the Christian name. For two of them, newcomers who were so

uninstructed as to forbid this, he composed a special prayer to offer at their graves, and these are extracts from it: "Forasmuch as it hath pleased Thee, O, Almighty God, to take from amongst us the souls of these two children committed to our charge, we therefore commit their bodies to the ground, humbly commending to Thy fatherly mercy these and all other Thy children who know Thee not but whom Thou knowest, who are the Father and Lord of all things in heaven and in earth." Then he turns his petition to the distant islands from which the lads came, feeling that here is the place and this the hour to intercede for them. "We humbly beseech Thee, most merciful God, to remember for good the inhabitants of the islands of Melanesia, and specially we pray God by the grave of these children, for the dwellers in Vanua, Lava and Ambryn, that Thou wouldest cause the light of the Gospel to shine in their hearts."

He had at an early stage of his work, as the way opened for its extension, cherished the hope of obtaining from home a numerous force of helpers to strengthen his hands in it. He had pleaded for it. "There must be (he said, pathetically) many, many fellows pulling up Surley (stream) to-night (He is writing to his old tutor at Eaton and remembers that it is the day of the annual boat race) who may be well able to pull with one in the Pacific; young fellows whose pluck and courage are given them to stand the roughness of a missionary life." But the recruits he longed for were not forthcoming to any considerable extent, such, at any rate, as he would accept. He would not have any except on his own terms. He was bound to have fit men or none. He would not run the risk of having the Mission "swamped," as he expressed it, by well intentioned, but incompetent men. "We must have gentlemen of white color, or I must rely wholly (as I always meant to do chiefly) on my black gentlemen."

He finally did fall back on his black gentlemen. A little handful of English workers of his choice gathered to him—some of them youths who attached themselves to him to be, as it were, Timothy's to his Paul,—and with these he gave himself up to the purpose of preparing from among her own children those who should impart the word of God to Melanesia. It was the best, the most hopeful way, as he came more and more to feel, though it was the long way.

In nothing is a man's size more certainly proved than in his handling of the element of time in relation to large enterprises, pre-eminently enterprises of religion. When Adlin Grout, one of the grandest missionaries this Board was ever honored to send forth, was asked what results of long years of pioneer toil in Africa he had to show, he answered, "Results are not my department." Coleridge Patteson had likewise learned from Christ to labor and to wait. The patience that accepts the slow process that seems delay, was characteristic of his whole career. One of those Timothy's of his, who laid down his life with him in the end, wrote,—disclosing doubtless a fundamental article of his training: "I am quite sure that nothing is to be done in a hurry. A good and zealous man, in ignorance and haste, might do more harm in one year than could be remedied in ten. My objection to mission reports has always been that the readers want to hear of 'progress,' and the writers are thus tempted to write of it; and may they not, without knowing it, be, at times, hasty that they may seem to be progressing. People expect too much. Because missionary work looks like failure, it does not follow that it is. Our Saviour's work looked like a failure. He made no mistakes either in what he taught, or in the way of teaching it, and he succeeded, though not to the eyes of men."

Such was the view in which the Bishop was grounded, and which he instilled into the minds of those who labored with him. He taught them to estimate seed-growing at its true value, and to believe that it was not in vain in the Lord. On the young natives who were marked by him for the office and work of leadership in time to come, he bestowed a care of instruction and discipline that was deliberate and painstaking beyond measure. He postponed from year to year the induction of any of them into the ministry, even after he hoped the step might be a proper one to take, not being satisfied that he had done all he could for them.

Finally he did, in 1868, admit to deacon's orders George Sarawia of the Island of Mota, who had been more than ten years by his side. There were other candidates whom maybe he would also have ordained had he not studiously made himself deaf to the cry for news of progress, who

were ordained after he died, but upon none of them did he lay his hands save this one.

What I have termed his size, is revealed in his idea of pagan evangelization. It was an idea of which churches and missionaries alike have of late come to apprehend the reasonableness and to receive, as they did not formerly. In his case it was, that it was not to be made the aim of his work—the end to which it looked—to import into Melanesia a Christianity of the English type. "I have long felt (he said) that there is almost harm done by trying to make these islanders like English people. They are to be Melanesian, not English, Christians. We are so far removed from them in matters not at all necessarily connected with Christianity, that unless we can denationalize ourselves, and eliminate all that belongs to us as English and not as Christians, we cannot be to them what a well-instructed countryman (of theirs) may be. We shall find ourselves trying to denationalize them. I don't mean that we are to compromise truth; but Christianity is the religion of humanity at large. It has room for all. It takes in all shades and diversities of character, race, etc. The substratum of it is, so to say, co-ordinate and co-extensive with the substratum of humanity. All must receive that. Each set of men must also receive many things of secondary, yet of very great importance to them; but in these there will be differences according to the characteristic differences of men throughout the world." The danger of a heathen's taking clothing, for instance, to be an essential part of religion, must be guarded against. "We have nothing to get out of the way (he concludes) except what was in the way." We remark again the largeness of this man.

But wherein he saw that the new inward man required a new outward man, he set himself with all care, ingenuity and patience to the work of that rehabilitation:—and work it was of the most unromantic and trying nature, very much of it. That school community of his was a place where the process of the inculcation of truth on the one hand, and of guidance and training in the practice of it on the other, is to be observed in all phases and stages; he himself being (as he says he felt the need of being) "a living exemplification and expression of the way he taught—an embodiment of Christian truth, walking, sleeping, eating and drinking before their eyes." In this holy labor he wrought unremittently, unweariedly to the hour God called him home.

One of his dear pupils, in language at once simple, quaint and eloquent, thus describes the closing days: "As we were going to that island where he died, but were still in the open sea, he schooled us continually upon Luke II, III, up to VI, but he left off with us with his death. And he preached to us continually at prayer in the morning, every day and every evening, on the Acts of the Apostles, and he spoke as far as to the seventh chapter, and then we reached that island. And he had spoken admirably and very strongly indeed to us about the death of Stephen, and then he went up ashore on that island of Nukapu."

What he accomplished it would be of exceeding great interest to exhibit as shown in the development of the Melanesian Mission in the thirty-five years that have elapsed since his death. But that is impracticable, I can say of it only that its record is one of steady enlargement and increasing fruitfulness. It has encountered the trials common to all such missions; lack of men, lack of funds, embarrassments of debt; manifold sad experiences in itself of one kind and another; yet it has never ceased to push on its divine enterprise till now its converts are numbered by thousands, its schools by hundreds, its churches by scores.

We must confine ourselves to it, however, as it was in Coleridge Patteson's time. Its whole subsequent advance has been on the lines he laid down. His work in planting it was an incessant struggle. The obstacles were enormous. It happened again and again that what he had seemed to gain was swept away under his eyes by what he called "the recoil wave of heathenism." Yet he himself, expecting little immediately or soon capable of expression in statistics, felt that he was succeeding. He was spared to see what to him were signs that his work really was what he was trying to make it. For example, that Sarawia, the one Melanesian he ordained, proposed to him wholly on his own motion, to separate himself from the happy life of St. Barnabas' College, and go, with his wife and a few others whom he had privately talked with about it, back to his native island to dwell "where (he said) we can let the people see what our mode of life is, what the customs are which we have learnt from you." When the Bishop heard

that, he rejoiced with great joy and gave God thanks, for it told him that the Gospel he had planted was truly alive—so alive that it would live without him.

What he had achieved appeared also in other youth, English and native, who lived and journeyed with him and were moulded by his influence. One of the former was Joseph Atkin of English New Zealand, who was with him a long time and whom he inducted into the ministry. He was among those who were wounded the day Patteson was killed; as was also Stephen Tarionara, a Melanesian. While there was no hope for Tarionara from the first, it was trusted that Atkins would recover. But on the fourth day after, the Bishop's body having meanwhile been committed to the deep, during his administration of the sacrament to the heart-broken company in the cabin of the little vessel, his tongue stumbled on some of the words of the service. It was the sign of the fatal tetanus.

"Then (the story continues) the Mota men looked at one another and knew what would follow." He knew it himself too, and called Wate, a Melanesian, and said "Stephen and I are going to follow the Bishop, and they of your country—who is to speak to them?" "I do not know," said Wate. Then young Atkin said, "It is all right; don't grieve about it, because they did not do this thing of themselves, but God allowed them to do it. It is very good because God would have it so, because he only looks after us and understands about us, and now he wills to take away us two, and it is well."

For another example, he left behind him a Melanesian pupil, Henry Tagalad, since ordained, capable of writing, though then in imperfect English, thus of the man who had taken him a barbarian child and made him all he was:

"As he taught he confirmed his word with his good life among us, as we all know; and also that he perfectly well helped anyone who might be unhappy about anything, and spoke comfort to him about it. And about his character and conduct, they are consistent with the law of God. He gave the evidence of it in his practice, for he did nothing carelessly, lest he should make anyone stumble and turn from the good way. And again, he did nothing to gain anything for himself alone, but sought what he might keep others with, and then he worked with it; and the reason was his pitifulness and his love. And, again, he did not despise anyone, nor reject anyone with scorn. Whether it were a white or a black person, he thought of them all as one, and he loved them all alike." So had he with infinite, long, loving labor, written the signature of Christ, and his own together, on that boy's heart.

One cannot help sometimes pitying Coleridge Patteson. He had great joys; of course he had; joys most pure, most exalted. Hear him on Christmas day, 1868, writing to his sisters at home:

"What a happy, happy day! At midnight I was awoke by a party of Melanesians singing Christmas carols at my bed-room door. How delightful it was! I had gone to bed with the Book of Praise by my side and Mr. Keble's hymn in my mind, and now the Mota versions, already familiar to us, of The Angels' Song, and of the Light to Lighten the Gentiles, sung, too, by some of our own heathen scholars, took up as it were the strain. I lay awake afterwards thinking of the blessed change wrought in their minds, thinking of my happy lot, of how utterly undeserved it was and is, and losing myself in thoughts of God's wonderful goodness and mercy and love."

Riches of joy, indeed, he tasted. But none the less there was the pathos of a deep sadness in all his life. He hungered for his kindred and his native land. Says one who was much with him, "He was never tired of talking of his home, and of former days at Eton and Oxford. Often and often have I stood or sat by his side on the deck of the Southern Cross, as in the evening he stood there for hours, one hand holding the shrouds, and looking out to windward like a man who sees afar off the scenes he was describing." His heart was perennially fresh in the affections that live by the hearthstone. On the twenty-seventh anniversary of his mother's death he missed her out of the world and wept for her as if it was the first. His exile never became easy to bear. Yet, since his brave day's work is ended and so well done, and he these thirty years and more gone up into the heavenly reunions, leaving behind such fruits of the cross he endured, bequeathing the inspiration of such a royal Christian manhood, what other thought toward him is possible than that of congratulation? Who will not thank God for him, and thank God with him, that he called him to so high a place? He is a sign of much to quicken

the heart of gratitude and hope in the church. In himself he is what an immense, unimpeachable evidence of Christianity! Whatever produced such a man, such a spirit, but the faith of Christ? And what more characteristic, representative, fruit in that sort did it ever produce since the first apostolic age than he, and others like him, in this modern day? And is not he—not they—a sign and earnest of the Gospel's assured conquest? Must not the cause that has power to command, in life and unto death, the service of such men, prove a winning cause in this world?

THE YOUNG MEN OF OUR CHURCHES AND FOREIGN MISSIONS.

BY GEORGE A. GATES, D.D.

[Given by President Gates of Pomona College at the 96th annual meeting of the American Board of Commissioners for Foreign Missions in Seattle, Washington, Sept. 15, 1905.]

The American Board was created, under God, by young men. If ever it should become peculiarly the special charge of chiefly old men, that would be a curious inversion. Yet as one observes the constituency of the corporate membership, as one notes the fact that it is mainly older and even old men and women in our churches who are especially interested in this department of the work of our churches; as one cannot fail to perceive that it is these same older people who are most largely the contributors to this work, one is not surprised that this hour has been set apart for this special matter. All honor to the veterans among us who have grown older in this service. All their wisdom and consecration are needed and appreciated.

It would not be surprising if it were found to be true that the interest of these faithfuls began in their youth. That kind of sturdy tree was not created overnight. It grew and is strong because it grew. If there be a work "under the all-beholding sun" which demands the special characteristics of youth, zeal, tirelessness, the hopefulness that declines to recognize repeated and prolonged defeat, shrinks from no physical hardships, rejoices in superhuman consecration to a high purpose, such a field is foreign missions in the field of its operations. In saying this, one of course does not overlook the fact that scores of men and women no longer young are now in the foreign work, having added the wisdom of experience and maturity to the fires of youth under which they gave themselves.

Officered by Older Persons.

We are thus face to face with an anomaly: An institution and cause born of the consecration of noble youth and dependent particularly on qualities of youth, supported and officered at home, nevertheless, largely by others than young men and women. This fact has been recognized and dealt with in the past. Young men are found among the officers of the board. The present problem is to push the same movement out among the younger men in our churches.

The cause needs and urgently needs the added support of a great body of young men. Let us face the fact that the young men of our churches are not being enlisted in the support of missions as they must be if the ranks of the sustaining force at home are to be maintained in their normal strength. Still less are these ranks being increased proportionately to the normal demands of the widening work. That is so plain a fact that one would affront the intelligence of this audience to waste words in support of it.

Let us be clear as to what we are talking about.

By "young men" we mean what the Romans meant,

not mere boys; but men from 18 to 40, men in whom the enthusiasm of youth are still dominant and formative.

By "in foreign Missions" we mean in this present discussion not young men to go out as missionaries, but the young men of our churches to support by their interests and by their gifts the foreign missions department of the church. So narrow is this present subject matter, I will confine myself to two points:

An Age of Young Men.

First, the universally recognized fact that we live in an age of young men. The world of business affairs has latterly, as never before, been finding that out. The works, little less than mighty, of modern corporate enterprise, are drawing on the strongest young men of our country. The gigantic engineering triumphs are wrought by young men. The inventions under which physical forces are discovered and harnessed to controlled use, by which daily life is becoming more than royally rich, are mostly the work of young men. The world of affairs, of applied science, of bringing things to pass—that world is making no such prime blunder as to neglect young men. That practical world cannot afford to be so stupid. It needs the liveliest, strongest, most efficient service and it knows where to go to get it. It actually gets it.

To come nearer our immediate concern. In many lines of religious life and work the last quarter century has learned much. Since the boyhood of men of middle life great changes have come in the phenomenal growth of Y. M. C. A. and Y. W. C. A. work: there are in the world about 7,000 Y. M. C. A. associations. They own more than 800 buildings, whose value is \$33,000,000; three-fourths of them in America. That amount of money is about the total expenditure of the American Board of Commissioners for Foreign Missions from its beginning. The Y. P. S. C. E. is only a quarter century old. There have come along the Y. P. B. U., Epworth League and the whole host of others. That persistently recurrent letter Y in all these stands for—well, what does it stand for? Some crudities sometimes, doubtless. But for boundless energy, confidence, in the end achievement every time. If there is failure here and there, there is recovery, too, renewed activity and final success.

The work of young people in religious lines grow almost beyond the ability of statistics to keep up with them.

Pastors Neglect Chances.

Now is there any chance but that foreign missions is somewhat failing to get its share of this splendid life? Of course foreign missions plays its part in all these organizations of young people. They have their committees on foreign missions, and make their contributions, but are they not, nevertheless, far, far short of what they might be in this regard? There is but one answer from any honest and adequate observer.

At whose door lies the blame for this lack? I can find no other answer that is fair and true but this: At least it is the pastor's fault largely—dare one say? Some of us do not know that large numbers of our pastors are not awake to this opportunity. If the pastor be unintelligent or indifferent about this vital branch of the function of the modern church, of course the people will be so, and especially the young people. "What touches me not, troubles me not," says a German proverb. The young people of our churches can be led into enthusiastic interest in foreign missions. But

the minister must, here, as elsewhere, take the lead in knowledge and interest.

But parents are to blame, too. Children are quick to feel where their parents' real interests lie. In hundreds of our homes the children are trained to persistent interest in foreign missions, but in thousands the children are no so trained.

But what more can the board do? Much has been done. The movement to get individual churches to support individual missionaries would seem to be wholly good. It is proving successful. For young people especially concrete causes and cases are immeasurably more appealing. The board is just now adopting a distinct policy of "working the field" of young men in our churches. Ways will be found to carry on this policy. It has already been found that response from strong, business-like young men will not be lacking when once they can be led to see what this work is.

Appeals to Young Men.

But I come to the main point I would emphasize—the ground of appeal to young men. I deliberately pass by the great appeal on which all missions rest—the call of God to man to help his needier fellow man. Rather, I do not pass it by, but assume it. Assumed, also, is the appeal from the successes of missions, for this argument, after nigh a hundred years, is not ashamed of any court of inquiry. But I stand here to lay emphasis on one point: The solemn contract under which the young men of our churches are to support the American Board.

And what can one mean by that? Does one say there is no such contract, nor, indeed, any contract? Let us see about that. Three years ago occurred the great coal strike in the anthracite fields of Pennsylvania. It was coal miners on one side, owners of mine and railroad on the other. It was midwinter. Boston and New Haven and New York were beginning to suffer. The poor, especially, were in dire straits. Even schools, churches and hospitals were running out of fuel. City councils acted; governors of states pleaded with the parties to the strife to save them from freezing. But the miners would not dig coal. They said no law and no person could compel them. The railway magnates, who also owned the coal mines, replied that whether whole statefuls of people froze was no legal affair of theirs; they couldn't furnish coal if the miners wouldn't dig it. "We have entered into no contract to furnish coal to New York City."

President Roosevelt.

Then something happened—something that helped the world on a step. The constitution doubtless does not confer the right on the President to summon parties to a quarrel to Washington. But Mr. Roosevelt did ask miners and owners to Washington. Thank God, we are not so democratic that a President's invitation of that sort is much short of a command. The men went. Underneath all the interview, the substance of the President's attitude was: "You go back and dig and carry coal. My people are freezing. You can argue and readjust or fight at some more convenient time. But now you men put coal into my cities."

They tried to convince him it was impossible; they had a quarrel with each other. There was only one reply: "My people are freezing. You get them coal." Then the mine owners rose in their dignity as American citizens and haughtily said: "We are not compelled to do so. We never contracted to furnish a

pound of coal to New York City. The mines and railroads are our own, to do with as we please." But they did, nota bene, go back and get coal to the freezing people. They did it right off! The two parties argued out their quarrel at their leisure.

Had they not proceeded at once to furnish coal it is not the least unlikely that the President would have assumed a constitutional role about which there would be no argument, namely, nothing other than that of commander-in-chief of the United States army. For soldiers can persuade to mine coal and run railway trains when the people are freeze.

Contract With Humanity.

That is: There are contracts immeasurably more binding than any ever written on paper. There is a "contract" to the effect that the railways centering in New York City shall carry fuel to freezing folk, milk to dying babies, food to starving people. It doesn't have to be written. Constitution, laws, "private business" are as nothing compared to that contract. It is written in the nature of modern civilization, in the stars of heaven, in the hearts of men, in the purpose of God. Great exigencies reveal where all properties are at last vested. The earth belongs at last to the people who live on it!

A similar contract exists between parents and their children. Parents do not sign a contract to do well by their children. But such a contract inheres in every marriage. It is so much more binding than any paper agreement that no one would ever think of so flimsy a thing as a piece of paper with writing on it, in that connection.

Exactly similar is the unwritten, but real contract into which our churches have entered.

It is binding between us and, first, the missionaries.

The churches have bound themselves to stand by those who, giving up all else, went away. They went out trusting in the sacredness of that contract between themselves and not merely those then living, but also their successors in the church membership. It is a timeless contract. This kind does not outlaw. The churches of today are under contract with the missionaries of two or three generations ago that their planting will be cherished. There is a whole army of saints, nigh a hundred years of them, all holding this sacred bond with succeeding generations of us.

This contract is binding in a second way, between us and the peoples to whom the missionaries have gone. Those converts have broken with their own, in many instances at a cost we at home can never appreciate. They have given of their means, helped to build "plants"; cast in their fortunes and those of their families and descendants with the new. We cannot make of such a contract so light a thing as to think we meet it by putting a 50-cent piece upon the contribution plate because it happens to be going around. In common decency must the young men coming to the fore of life recognize the obligation of holiest contract with what their fathers have done.

To the strong young men of these later generations the foreign missions of our churches are not a matter of sentiment. It is a plain business, a clear-cut business obligation. This does not mean that the holiest sentiment and loftiest ideals are any more absent from our great cause than they ever were. Quite the contrary. The beauty and the glory of it grow with every added year. But over and above that the solemn

pressure of the cosmic contract resting upon the young people of each succeeding generation grows also.

There is nothing exceptional in this. The rewards of God's world are rewards in kind. The pay we get for doing good work is the chance to do some more and better. The reward of self-sacrifice is the chance to be more devoted and so enter into higher joy of it. The reward of generosity is just the chance to be more generous. So the fidelity of the young men of former generations and the loyalty of the hosts of their converts is not to free us from burdens, but to spur us to bear faithfully the burdens of the inheritance they have bequeathed us.

They laid our roads through the wilderness of darkness and superstition, ignorance and awful wrong. It is ourst to finish these roads and maintain them. They laid foundations in confidence of superstructure; we must build thereon or proclaim ourselves defaulters of business obligations, and none the less "business" that they are also of the highest spiritual content. To doubt the validity of such an appeal is to doubt the integrity of the human mind and the power of right motive. If the argument of such facts and their relations to the present and coming generations can get the ear of young men, the response cannot fail.

Heathenism vs. Christianity.

There is a third item in this contract with the young men of this generation; it is with their own and their children's future upon the earth. To any thoughtful observer it must appear that this world is approaching some measure of climax in the age-long struggle between Christianity and heathenism. On the one side are ranged both that heathendom that lies geographically beyond the borders of civilization and that heathenism that has grown fat not only in, but on the very opportunities created by Christian civilization, viz.: great wealth born out of discovering and harnessing the forces of nature. On the other side is the "kingdom of God wherein dwelleth righteousness." There is coming rapidly either the tyranny and slavery of heathendom or that broad democracy of the gospel of the Savior of all mankind. There is a contract into which every young man, whether of our churches or not, must enter, with his own business and social future and his children's. Toward the perpetuation of the darkness or the coming of the light each man must work. It is safe to assert that the most conserving and integrating force in the present stage of building the human race is foreign missions. Like the sunshine, its work is noiseless, patient and effective.

But to the Christian young man comes the appeal above all others of a "contract" with the Lord Jesus Christ. He has redeemed this world—not a part of it, but all of it. The Christian young man has entered into compact with him to help no less a work than world redemption. How dare any young man range his work, influence, plain money gifts to any lower scale? To that high purpose, "the love of Christ constrains" him and us all.

Rev. W. C. Merrill of Santa Barbara and Mrs. Ella L. Wheeler of New London, Conn., were united in marriage September 12th, and were at home Friday, September 15th at the Graystone, 66 Geary street, San Francisco.

THE NORTH CHINA MISSION.

By REV. HENRY KINGMAN, D.D.

[An evening at the American Board meeting in Seattle was devoted to a consideration of the work and needs of the North China mission. Addresses were made by Secretary Judson Smith, the Rev. G. D. Wilder of Tung-cho, and the Rev. Dr. Henry Kingman of Claremont, California. Last week we gave an extract from the address by Secretary Smith. Dr. Kingman's address is given herewith.—EDITOR.]

The addresses of the evening are practically over, but there remain one or two things to do. We cannot allow the impression of the evening to vanish in sentiment or in an hour's enthusiasm. We must crystalize it into action. What answer shall the churches of America make to the appeal that we have heard? What is there that we can do to meet the exigency?

One of two things should clearly be borne in mind. First, that at present we not only are not meeting the opportunity, but are wasting the accumulated fruits of a generation past. The choicest results of thirty years of labor are gathered up in the educational work that furnishes the teachers and preachers and pastors for the church. You have heard how our poverty is making it impossible for us to use the product of our college and of our seminary. We are casting away the most hardly garnered harvest of a lifetime of labor. Each one of those young men represents thirty years of missionary work at its best; to let them go now as we are doing without employment in the lines to which they have given their lives is to retreat from the positions that we have gained.

We are actually spending less money for general work than we were fifteen years ago. It needs no reflection to see that this policy is like a breaking of faith with those who have trusted that their labors would be carried to their full fruition.

It should be further clear as we go to our churches that special aid for China at this time is part of a reasonable policy.

Some are sure to say, "After all we must remember that China is only one field of the great world. Enthusiasts are always calling for assistance for this need or that, yet every field must have only its due proportion of the general fund, and which proportion cannot be exceeded. To single out a special country or a special line of advance and give to it the largely increased aid its advocates may ask would not only be unwise, but unfair."

It needs no thought to see that a plea like this is but injurious folly. Such a policy of wooden inflexibility would wreck any business or turn the most hopeful campaign into disaster. In point of fact, no affair of life is so conducted. Every general and every business manager recognizes that special exigencies must be met by special relief, and the hour of opportunity is the hour that clearly calls for assistance to one department for the good of the whole. Yet is it further clear that we cannot ask the Board to appropriate more money for China at the expense of other fields. If they have but a limited amount we cannot ask that they should pare off a little from the budget for India, a little from Turkey, and a little from Africa, and give the accumulation to meet the need of China. We recognize the acuteness of their need of these other fields. The missionaries in China would not be willing to profit by their loss. It is evident, therefore, that if anything is to be done to meet the present ap-

peal it must be done by way of special subscription for that end. The time for that special subscription has come. In no other possible way can we meet the insistent demand of the hour. We must raise \$8,000 a year, at least, beyond the ordinary contributions to meet the appeal in its smallest dimensions. It would be possible to raise it here and now, but that is not desired nor desirable.

The Board has expressed its willingness to further such a special contribution. If it seems fit is to be hoped that it will at once establish a special fund for the Forward movement in North China. To this fund contributions can from now on be sent both by churches and individuals. There are few churches represented here that could not assume in addition to their ordinary donations the support of one of those helpers at \$75 to \$100 per year, and there are fewer churches still that could not undertake to support say one student in the college at an expense of \$30 per year. If 100 churches would undertake, in addition to their annual contributions, to support in China one helper or student the half of the need would at once be met. A Presbyterian of Philadelphia, moved by the urgency of the need, has already offered to provide \$500 for two years, provided the sum desired can be made up. If the ministers and delegates present would but go back to their churches with the determination to be individually responsible for securing at least a small special or extra contribution for this end we shall have come up to the help of the China Mission in its emergency.

One word more. I have in my pocket letters just received from several of those who have given the whole of a long life to China, pleading with the church at home to keep faith with them, to gather up and conserve the fruits of their life work, not to forsake and scatter them. I cannot read these letters. I will not speak for the living, but I will venture, reverently, to say one word for the dead. Of the young men and women to whom I said good-by in China six years ago, my associates and friends, some, you remember, were caught in that wave of Boxer fury and piteously overwhelmed. I have never dared to reflect much on their death—the mystery of it is too painful. But this is coming to be clear: In those last days when they knew that escape was impossible and the end was near, some of them, at least, as we know by messages and scraps of letters, accepted for themselves the sacrifice that they were making. In the spirit of their Lord they offered themselves for China, being confident that the sacrifice would not be in vain; that the blood of the martyrs would be the seed of the church; that the great Christian church home which had sent them to die, would take up and carry forward with greater zeal and devotion the work that had cost so much. And that so the Master would more abundantly be served by their death than by their life. This was the consolation for some of them in those mid-summer days.

Tell me, honestly, could they or we have believed that five years later the Church of Christ at home would not have advanced one step, but would even be letting slip the very precious fruits of their work, and pleading poverty as a reason for leaving half deserted the fields that had been their home? Could they have dreamed that their devoted sacrifice would stand out so strangely against a background of cool indifference? Yet this has come to pass! It is for us to end the reproach and pity of it, and to follow them and our Lord in a spirit of like devotion to the people that together they loved,

For a month past that time-worn incident of Robert Bruce has been running in my mind in this connection. You remember Robert Bruce, lover and champion of Scotland, giving for it his life. And when he died, that they might not utterly lose his presence with them, they embalmed his heart and placed it in a golden casket. Many days thereafter, when Scotland was hard pressed by foes, they carried the casket with them into the fight. The battle went against them, and by sheer force of numbers they were being crowded backward into flight. Then their leader, rising in his stirrups, hurled the sacred relic by its chain far into the enemies ranks, crying out: "Oh, heart of Bruce, lead on!" And the steel was not forged that could have held back the resistless charge of the Scottish infantry under such a trumpet call to follow where their hero's heart had gone.

These broken bodies of our friends lie today under the gray walls of Pao-ting-fu, and in far off Shansi. They are our heart of Bruce. We cast them there. They gave their lives in a great devotion to the kingdom of Christ in China. We cannot but follow them in a like devotion, except at a sacrifice of honor. If any pressure of our own needs, or the insistence of perplexing sociological problems here at home, or the insidious demands of personal luxury lead us to indifference or forgetfulness in the face of that call to keep faith and honor with Christ and Christ's martyrs, we are in the way of shame. But we will not retreat from those who have fallen in the press of a great struggle—we will not betray their confidence, nor the confidence of those still in the press of the fight. We have not met here this evening to retreat, but to advance even at a cost. And possibly, in the effort to advance in China we shall find ourselves and our churches coming into closer company with the Master and Leader here at home.

AUTUMNAL MEETING OF SAN FRANCISCO ASSOCIATION.

The San Francisco Association held its autumnal meeting Thursday, September 7th with the San Rafael Church.

Rev. S. C. Patterson of Bethany Church was elected Moderator, and conducted the opening devotional services.

The topic of the meeting was then announced, "Money and the Kingdom." Dr. I. C. Meserve gave an interesting address in which were outlined some of "The Un-Christian Tendencies in the Business World." "The Ethics of Money Making" was handled by Rev. T. R. Earl in a well-written paper in his own terse fashion. "The Right and Wrong in Giving, Receiving, Using and Spending Money," by Rev. S. Slocombe, brought out the idea of stewardship, and aroused considerable discussion along that line.

The action of the National Council's Committee on Ordination and Licensure was read by the Registrar, advocating the adoption by our churches of some uniform custom and of greater care in such services. The Association appointed a committee of three to take the matter up and report at the next meeting. Rev. William Rader's inspiring address on "The Message of Christianity to the Modern World" was a fitting climax to a most helpful and interesting meeting.

An invitation was extended from Bethlehem Church for the next meeting of the Association, and was heartily accepted. Rev. and Mrs. Atkinson are splendid entertainers, having mastered the art of doing things in the beauty of simplicity, and with hearts full

of genuine love and Christ-like sympathy. Their people seem to have caught their spirit, and the hospitality and fellowship was of the good old-fashioned kind most often found in our country churches.

Church federation was illustrated in a practical way when the pastor of the San Rafael Congregational Church called attention to the beautiful building of the Presbyterian Church of that village, and announced that arrangements had been made for the members of the Association to visit that building, behold its interior and exterior natural and artificial beauty, and hear their pipe organ.

For this and many other kindnesses shown by San Rafael's good people a hearty vote of appreciation was registered. While we thus thank our brethren for these good things, none will forget to lift the heart in earnest gratitude to the Heavenly Father who gives unto us such rich blessings, both temporal and spiritual.

Huber Burr.

UNION MINISTER'S MEETING.

Secretary Vogt of the United Societies of Christian Endeavor spoke to the ministers of San Francisco and vicinity Monday morning on things that stand in the way of the largest success in the Christian Endeavor. He said that he found a lack of willingness on the part of the individual churches to take the initiative in dealing with their young people—a failure to adopt methods to local conditions. He finds many churches which have a group of young people, church members, or those who count themselves Christians, who are unwilling to identify themselves with or join in the public devotional feature of the Christian Endeavor work. He would appeal to such to come and join heartily in this feature of the work if they will, but if they will not unite in this, then unite in some part of the practical work of the society.

He finds a class still more loosely connected with the churches, attendants upon church services, but not members. How to deal with these most effectively for good is one of the great problems. There are two views: One is to hold out to them the privileges and attractions of some society for special lines of activity in which the religious element is not made prominent, i. e., a glee club, the aim being through these to lead up to the higher and more distinctively religious. Others would appeal to such in a more directly evangelistic way and induce them to declare themselves and come into full church membership. Whatever societies, clubs, etc., may be formed, these should be built up around the Christian Endeavor Society, making this society the nucleus and these as stepping stones to the highest plane of devoted Christian Endeavor and church membership. The church must use its best brains to adopt methods to changing local conditions and work them for these higher results.

Another difficulty met with is the tendency of young people of superior attainments and privileges to hold themselves aloof from those less favored. The democratic spirit should be cultivated. See to it that these privileged young people take a helpful interest in those less favored. In making changes in Christian Endeavor methods the church should exercise a wise supervision and direction. In regard to the pastor's relation to the Christian Endeavor, Mr. Vogt said that the pastor should not only be interested in the meeting and work of the society, but should wisely exercise an authoritative direction in its work.

Church News.

California.

Cupertino.—Nearly all of the \$3,000 needed for the new church at Cupertino has been subscribed, and it is planned to begin the work of building soon.

Berkeley, First.—On last Friday evening the Christian Endeavor Society of this church gave a reception to the members of the Freshmen Class of the University of California in the church parlors for the purpose of extending to the new students a hearty welcome, thus making it easier for them to put themselves under wholesome influences and to identify themselves with things that make for the betterment of the world. On last Sunday the transformed and enlarged auditorium was opened for the preaching services, which have been held in the Sunday-school room during the period of reconstruction. The large congregation was pleased to note the excellent results attained through the work of reconstruction, as thereby the seating capacity of the auditorium has been more than doubled, and by means of a rolling partition the Sunday-school room is rendered available for enlargement on special occasions.

Oakland, Market Street.—The annual meeting of the Market Street Congregational Church of Oakland was held last Wednesday evening. Nearly all the resident members were in attendance, and responded to roll call with an appropriate passage of scripture. After roll call the Ladies' Aid Society served supper to all present. An impressive communion service was then held, conducted by the pastor, Rev. Griffith Griffiths, and Rev. F. B. Perkins, assisted by H. L. Chamberlain, an octogenarian member of the church, and Deacons M. Larson and J. C. McLeod. The annual reports of the pastor, clerk, trustees, Sunday-school, Christian Endeavor Society and Ladies' Aid Society were all of an encouraging character, and called forth many hearty expressions of appreciation. Twenty-six were received into fellowship during the year, eleven on confession, eleven by letter and four by letters replaced in the church which had been taken out two years ago. All current expenses were met during the year as they were incurred, and \$504 was paid on old bill of several years standing. The amount of \$330 was raised for painting the church and lecture room, and \$20 for carpeting the pastor's study. In all the sum of \$850 was raised for home expenses in addition to the regular current expenses. The church is still heavily in debt, but its controlling spirit is one of encouragement and determination to get fully on its feet as early as possible.

San Jose.—In the death of Mr. John Kelley, who passed to his home in the Many Mansions on August 23d, our church has lost an earnest member and The Pacific a devoted reader and friend. Two years and a half ago a stroke of partial paralysis shut Mr. Kelley off from life's activities. His wife, a charter member of this church, who through these many years has been our Dorcas, of late years our deaconess, with devotion and service incessant, has also been set aside from the work she loves, but the love and devotion live on unhindered, and inspire us to try to do the work she has laid down. Mr. Kelley's greatest enjoyment has been in reading the Bible, the Christian Herald and The Pacific, and each weekly number of the Pacific was watched for and read from cover to cover. Thus

it is that we have always found this quiet, shut-in household in touch with all the church interests of our coast, with the religious world at large, and personally and keenly interested in every member of it. How helpfully those truly living the simple life bring home to us the vital force and sweetness of the indwelling Christ! Another member of our church who is leaving us for a wider field of service is Rev. C. C. Cragin, and we can hardly find words to say how hard it is to let him go. As acting pastor in Mr. Patchell's vacation, as teacher of the adult Bible class in our Sabbath-school, as one of our deacons, and as a wise, gentle and sympathetic counsellor to pastor and people alike, he has made himself a place in our midst that none other can fill. We congratulate the Sonoma church on their preacher and pastor, and assure them of our especial fraternal interest.

Washington.

Olympia.—Pastor Loomis devotes several hours of the school week to his duties at the High School, such labors being recently resumed. During the vacation he and Mrs. Loomis enjoyed several days at the Portland Exposition. The parsonage has been beautified without with a fresh coat of paint, and in time it is hoped the church edifice may be likewise improved. The pastor finds great encouragement in the number of young people attending the evening service.

South Bend.—Rev. R. C. Day, formerly of California, is the stirring pastor, and ably assisted by his wife is making himself felt along several lines. Not long since he purchased a stereopticon, and finds it useful in occasional Sunday evening services. Seventeen have been added in less than his two years' pastorate. Over five hundred dollars is on hand for needed additions, and the ladies are about expending \$250 in adorning the interior.

Tacoma, Plymouth.—In this new and growing part of the city a church of less than twenty members was organized about the close of 1903. Rev. H. B. Hendley of Steilacoom was called, and now there are fifty-nine in membership, and a little chapel houses them. Congregations are good, Sunday-school and Christian Endeavor promising. Application for help is pending with C. C. B. S., and when this comes the church will be out of debt. Before many years their hope is to build a finer structure on the same lot, but facing north.

Tacoma, East.—Pastor Reid finds the work rather difficult, owing to the changeable population, the community being mostly the families of railroad and mill employees. His heart, however, is cheered with a new work at McKinley Park, where a fine Sunday-school has been established with preaching service on Sunday afternoons. Lots are reasonable, and families are purchasing home sites. Through the indefatigable Sunday-school worker, Rev. Samuel Greene, D.D., a goodly site for a church has been secured, and the hope is Park Church will some day be organized and a suitable edifice be erected.

Tacoma, First.—Rev. E. T. Ford, after six weeks' vacation, is again in his pulpit, and had the pleasure September 10th of welcoming Dr. Hallock of Minneapolis, who preached to his former people. This church has nearly \$1,000 in sight to match an equal amount provided by Col. Griggs of the congregation for a new edifice. This generous donor is desirous to

increase his gift \$1,500 if the friends will equal the same, and an effort is to be made to do this. The present plant is worth \$40,000—perhaps will bring more. A new site has been purchased, and ere long it is hoped a fine new structure will be erected thereon.

Steilacoom.—This rather old and somewhat quaint town is the home of Rev. W. H. Cooke and family, so well known in and about San Francisco. Enthusiastic as this devoted brother has always been over the Golden state, he finds himself located in one of the most attractive spots on Puget Sound, and from his parsonage steps has a view seldom surpassed in any part of the world. Over this he grows eloquent, but not more so than over the great coast so dear to his heart these many years. The evangelistic fire still burns, and he is much cheered to have good congregations to listen to the wonderful gospel. Sunday-school flourishes. Mrs. Cooke, always devoted to parish work, is alert and active, and finds great satisfaction, among other things, that this church meets the apportionment suggested by the General Association for the several missionary boards.

BAY ASSOCIATION.

The meeting of the Bay Association was held with the Second Congregational Church of Oakland on Tuesday afternoon and evening, September 5th. From the sixteen churches comprising this Association fourteen were represented, fifty-two pastors and delegates and eleven ministerial members not pastors were present. These, together with a goodly number from the Second Church, composed an appreciative audience at the two sessions of the Association. The subjects presented were: "The Twofold Teaching of Christ Concerning the Individual and Society," Rev. F. H. Maar; "The Present Condition of the Saloon Question in Oakland and Vicinity," Rev. L. M. Hartley, D.D.; "The Present Detachment of the Workingman from the Church," Mr. F. F. Trickstad; symposium, "Present Day Questions and the Church," conducted by Rev. L. P. Hitchcock: "Employment Bureau," Mr. C. H. Chamberlain; "Fraternal Organization," Mr. T. J. Williams; "Limitation of the Saloon Power," Mr. O. G. May; sermon, "Growth in Spiritual Life," Rev. C. R. Brown, D.D.

At the dinner-table the Association, presided over by the Rev. H. F. Burgess, pastor of the entertaining church, listened to reports from the churches. The growth and prosperity of the churches on the east side of the bay, as shown by the reports is quite surprising. Two churches have erected new houses of worship, and two have very materially enlarged theirs, while still another reports that more room to accommodate the large Sunday-school is imperative. Six of the churches have each received over fifty new members since January 1st. The Sunday-schools are large and prosperous. The church that has had the most difficult time reports material progress. The Bay Association sends a word of cheer to its sister Associations. The Prudential Committee of the Association reported having pledged the churches to contribute \$1,250 toward the new Plymouth Church. The Christian Union Church of San Lorenzo, at her own request, was admitted to membership in the Association.

The following resolution was adopted:

Resolved, That the Bay Association, missing the long-loved face of Judge J. M. Haven, and knowing

that serious illness is the cause of his unusual absence, desires to send him a loving greeting, and to express its appreciation of his many years of efficient Christian service throughout the State, and to let him know it paused in its deliberations to be led in prayer by the Rev. Walter Frear that God's sustaining grace be with him in these present trying days, and make the way grow brighter for him unto the perfect day.

The next meeting of the Association is to be with the Fitchburg Church.

Notes and Personal.

The Rev. William Rader left San Francisco early last week to visit his father in Pennsylvania. At its annual meeting the Third Congregational Church passed a resolution of appreciation for his services and expressive of loyalty and affection. Mrs. Rader was referred to as having inspired much of her husband's work. The good wishes of the congregation were extended to the former pastor.

Miss Helen Price, the youngest daughter of Rev. and Mrs. F. M. Price, American Board missionaries to Guam, and Mr. John Bowden of Oakland, were united in marriage at the temporary home of the bride's parents in Oakland, on the evening of September 11th, the ceremony being performed by the bride's father, and prayers offered by Rev. H. M. Tenney. Among the guests were Rev. and Mrs. Oramel Gulick, formerly missionaries to Japan, and Rev. and Mrs. O. W. Lucas, recently of Pacific Grove. At the close of the ceremony Rev. and Mrs. Gulick and Rev. H. M. Tenney started for the Seattle meeting of the American Board.

Frank K. Sanders, D.D., for many years dean of Yale School of Theology, now secretary of the Congregational Sunday School and Publishing Society, is to be in attendance of the Association at Palo Alto. On Sunday, the 24th, he is to speak at Berkeley First Church, at 11 a. m., and at Palo Alto in the evening. Dr. Sanders has great interest in the Sunday-school work and by experience and training is fitted to make many suggestions.

Arrangements have been made for a Sunday-school rally on Sunday, Sept. 24th, at 3 p. m., at the First Congregational Church, corner Post and Mason Sts., San Francisco, that Dr. Sanders may address the children, young people, parents and Sunday-school workers of San Francisco and vicinity. Good music will be a feature of this meeting. Let everyone help to make this rally a great success.

FROM SOUTHERN CALIFORNIA.

The church at Sierra Madre has extended an unanimous call to the Rev. James A. Campbell, D.D., of Lombard, Illinois, and it is expected this invitation will be accepted, work to commence November 1st. Dr. Campbell is strong with his present people, and is mainly actuated by a desire to enjoy the milder climate of Southern California. He is the author of a number of notable books on Christian themes, such as *St. Paul*, *the Mystic*, *Unto the Uttermost*, and subjects of like import. He will be a distinct accession to the strength

of our ministry in this part of the State, and is very cordially welcomed.

The Rev. J. B. Holly, some time ago called to the Third Church of Los Angeles, under self-supporting salary, is being cheered with a largely increased congregation and renewed interest in all departments of church work. The audience room has been thoroughly renovated and tastefully decorated, and a carpet costing some \$200 covers the floor. This church bids fair to enter upon its season of largest prosperity and growth.

The Rev. J. M. Johnson, late of St. Charles, Louisiana, has accepted a call to the West End Church of Los Angeles, and is finding a general response from the community. He is of an animated evangelistic type of worker, and seems to be peculiarly suited to his present field.

Arrangements for the coming meeting of the General Association with the First Church of Pasadena are being completed. The assistant pastor, Rev. Otto Anderson, is chairman of the Committee of Arrangements, consisting of twelve members, six of whom are from the First Church, and two each from the North Church, the Lake Avenue and West Side. A delegation of the secretaries and others of the American Board of Foreign Missions will form a conspicuous feature of this great annual meeting, and strong arousments are expected in the interest of our foreign work. Superintendent James K. Harrison of San Francisco will be one of the speakers on the subject of home missions, and an important advance in this department of work is being planned for.

THE SOUTHERN CALIFORNIA ASSOCIATION.

An Appeal for an Extra Day.

Your Program Committee has been strongly urged to provide for a full three days' program for our Pasadena meeting, but did not feel justified in assuming the full responsibility for adding an extra day to the time usually allotted to such meeting. The appeals for more time have come with special urgency, not from those to whom parts have been assigned, but from those least acquainted with the needs of our work, and who have our interests most at heart. The arguments for such extension are our usual lack of time for devotions, for consideration of our benevolences, for laying plans for evangelism, and for hearing reports from our ten standing committees, which demand full discussion. One honored brother says, "This, our haste to get away, has been our folly, and I may add our sin. Our annual meetings have ever been a day too short. We have had scarcely any time for prayers, for opening our hearts and speaking of our anxieties and laying plans for evangelistic work."

Furthermore our Home Missionary interests will require much time at this session for special consideration, in view of the permanent organization to be effected. We desire also to give generous space to our American Board delegation, inasmuch as their coming this way is our rare opportunity.

Feeling assured that the Association will decide on taking extra time, your committee has assigned sufficient topics and speakers to occupy another day, and requests that all come with the purpose of remaining till the close of the meeting on Thursday night. Pasadena is notably generous.

B. F. Boller,
Chairman Committee.

Oregon Letter

BY GEORGE H. HIMES.

"Admission Day" was celebrated with much enthusiasm at the California building on the Lewis and Clark Exposition grounds and thousands visited the building and paid their respects to the management as represented by Commissioners Filcher and Wiggins. Large quantities of fruit of various kinds and an abundant supply of the juice of the grape was given away. All in all it was a spirited occasion most decidedly. Thousands of people found that there was no question about California being on the map. The handsome state building was filled to overflowing for hours, and all the while throngs of people were coming and going. Official duties, it is said, prevented Gov. Pardee from being present. The greatest good to result from the Lewis and Clark Exposition will be to make the residents of the Pacific states better acquainted with each other, and to bring about a realizing sense that the interests of all are substantially alike, and that only by concert of action all along the line can the best results accrue to each state. Each state is mutually dependent upon the other in a large degree, hence there is no ground for the several Pacific coast states to be jealous of each other. In the true sense Oregon is the mother of them all, and it was most fitting that upon Oregon soil the first and second centennial celebrations should be observed. It is interesting in this connection to note that as a territory Oregon had a representative in Congress in 1850, and on March 25th of that year, Hon. Samuel R. Thurston, a pioneer of 1847, who came to Oregon from Maine, made a powerful speech in Congress in favor of admitting California into the Union as a free state. While California has grown much more rapidly than Oregon as a result of the discovery of gold on January 24, 1848—by an Oregon pioneer, there is no occasion whatever on the part of Oregon for a spirit of envy. And this exposition has demonstrated to the world that Oregon has within herself natural resources yet to be developed, together with favorable climatic conditions, that will in due time enable her to do her equal share in maintaining the integrity of American institutions on this coast.

It was with great pleasure that many of the members of the First Church greeted Mrs. Arthur W. Ackerman, the wife of Dr. Ackerman, Dr. House's predecessor, Sunday morning, Sept. 3d. She came west to visit the Lewis and Clark Exposition in this city, and also her son Howell, recently married and who now lives in California.

Rev. E. S. Williams of California and Rev. Herbert W. Boyd of Forest Grove, assisted Dr. House at the services on the morning of Sept. 10th. The communion season was observed and five united on confession of faith and four by letter. Two children were baptized. Rev. Robt. S. Stubbs, former chaplain of the Seamen's Friend Society of this city, now of Tacoma, Wash., and Rev. E. C. Oakley of the Eugene Church were among the worshippers.

Rev. Henry V. Rominger, who came to the Pacific coast in 1884, locating at Port Gamble, Puget Sound, and to Portland in 1888, where he served the Hassalo Street Church until 1894, now of Dickinson, N. Dakota, has been taking a part of his vacation here. He has preached in his old pulpit twice while here.

There is a blending of spirit and an elevation of consciousness in associated Christian experience that cannot be had outside.

Rev. B. S. Winchester, also a former pastor of Hassalo Street Church, with his wife, is visiting this city at present. The Hassalo Street Church gave both these ex-pastors a warm reception on Monday evening, Sept. 11th.

Rev. Washington Gladden, of Columbus, Ohio, moderator of the National Council, will preach in the First Church of this city next Sunday evening.

Mr. Edward P. Flint of the Oakland Church, worshipped at the First Church on a recent Sunday morning. He is related to the Bradfords, who were Oregon pioneers of 1850.

Portland, Oregon.

MILLS COLLEGE.

Mills College is rejoicing in an unusually large number of students, especially in the college department, the freshman class being the largest in the history of the institution. Several new teachers have been added to the faculty and the new department of domestic science has been inaugurated. A library endowment fund of \$20,000 has been raised, which secures the gift of an equal sum from Mr. Carnegie for the erection of a library building. Among the good things arranged for the present term is a course of lectures upon social ethics by Rev. Chas R. Brown, similar to that given by him in recent years before the students of Stanford University. Among the recent pleasant experiences at the college was the visit of its former pastor, Rev. L. H. Hallock of Minneapolis, who occupied the pulpit on the morning of the first Sunday in September and by his stirring words in behalf of missions added greatly to the interest in the missionary meeting held in the evening.

CHRISTIAN ENDEAVOR SERVICE.

By HERBERT N. BEVIER.

October 1.

Topic:—The Joys of Church Membership—1 Thess. v: 5-15; Luke xii: 8.

There are many who do not see the necessity for church membership nor seem to appreciate its joys. Yet it is instructive to note that in all such cases the indifferent attitude is taken by people outside the church. Those within the fellowship never feel that way. As it is almost impossible to find a person who regrets having given his heart to Christ, so it is impossible to find a Christian who regrets having united with the church.

Our subject is the joys of church membership. Now there are a great many things to be said about the importance of membership in the church and of the opportunities of such, but our subject limits us to the simple consideration of the joy of the fellowship of such a relationship. It is not to be denied that there are many possibilities of Christian joy outside of the organized church. It is not necessary in order to communion with God. The soul may have the most gratifying and satisfying relations with the Heavenly Father in solitude. There is an inward satisfaction in Christian faith entirely distinct from relations with any other creature.

But granting all this, there are other gratifications

and other joys which the fellowship can alone supply. In his first epistle the apostle John tells that the things he had seen and handled of the word of life were declared unto those to whom he wrote that having fellowship with him and the rest of the disciples, their joy might be full. There is joy in the simple consciousness of associated love in the spiritual realm. No soul is quite complete in itself. There is a social solidarity in human spirits as well as in institutional life, and each is so related by virtue of common origin to the whole that when one member rejoices all others rejoice with him. This is particularly so in associated fellowship to the higher purposes of the Christian life. The joy of the social approach is the richer the higher the plane on which it is experienced.

Then there is the joy of being identified with the church—in the mere fact of such identification. In church membership we link ourselves with the kingdom of God visible, and thus become avowedly and in an acknowledged manner one of the disciples. Now, to a normal mind, one not chilled by indifference nor befogged by low ideals, the idea of such an approach, of such an affiliation, becomes the source of a very great pleasure. To be one of that multitude whom no man can number, who along the great highway of the Christian ages has stood for Jesus Christ and his great world work—of those who have come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb. What a joy. And then to feel that one is thus associated with the great army of living Christian workers all over the world is thrilling and inspiring beyond degree.

Then, too, there is the joy of common worship. Private devotion is sweet, but there is a satisfaction all the more in bowing the head and lifting the voice and inclining the ear with other worshippers. The Psalmist was glad when they said unto him, "Let us go into the house of the Lord." It is impossible to read that glorious "Hymn Book of the Second Temple" without feeling that there pulses through it from first to last the joy and the high satisfaction of united praise. There is no ownership so full of beauty and solemnity as that of a body of Christian believers met to the glory of God.

There is gratification in the feeling that one is a member of the body of Christ—his mystical body. It would be strange if this were not so. Christ being the head, why should not the members participate in his joy. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." These words are spoken in connection with the parable of the vine and the branches and other high teachings in that last discourse before our Lord suffered, and thus inextricably link the emotion of joy with the idea of union with him and other members. The joy of a common fellowship in time of sorrow and need is also very great. When one member suffers, all suffer with him, and thus he experiences the blessing of sympathy and they in turn of giving it.

It is easier to be a Christian inside of the church than outside—not so grievous. The fellowship is a shield and protection. One feels the responsibility and does not wish to be false to it. The members uphold one another and strengthen one another. Church members have the help of leaders and spiritual guides, and if they are faithful in attendance upon public worship they hear the word continually, and with the strengthening of these there comes a joy.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range

Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Fourth Quarter. Lesson I. Daniel v:
17-30.

October 1, 1905.

Daniel and Belshazzar: The Handwriting on the Wall.

Out of that dim past of two millenniums and a half ago, the city of Babylon is made to rise again in its magnitude, grandeur, and strength. Its walls, towering three hundred and fifty feet, pierced by a hundred brazen gates, inclose a commonwealth rather than a metropolis. It is the center of the traffic, art, and learning of the world, and into its treasuries the golden streams of tribute and trade are pouring ceaselessly.

The gilded youth, Belshazzar, is the untrammelled master of the scene. He is crown prince, but acting as king while his father, the scholarly Nabonidus, is absent from the capital in research or immersed in study at home. Cyrus, the conqueror of the world, and with his myriad armies of Medes and Persians appears upon the scene. Belshazzar, flushed with the unrivaled strength of his city, does not so much as admit the thought of its being taken. Its fortifications are impregnable. Its stores inexhaustible. The incident of a siege does not interfere with the banquet which has been planned.

What may have begun as an orderly state dinner degenerates into a wild drinking bout, in the midst of which an act of sacrilege is committed when the holy vessels of the temple of Jerusalem are put to ignoble use.

At that very moment, in the full light of the candelabra, which may have been the golden candlestick from Jerusalem, a hand appears writing some mystic legend upon the plaster of the wall. The last page in Babylonian history is written. Its course is "finished." It is "weighed" by the unerring hand of the God of nations, and in spite of its phenomenal advantages is found "wanting." And now its doom is irrevocably sealed. It shall be "broken," "divided" between its conquerors.

Key and Analysis.

I. Vivid Picture.

Babylon: Size, wealth, strength.

II. Belshazzar.

Crown prince acting king.

Character as indicated by incident.

III. The Siege.

Cyrus, Medes, Persians.

IV. Banquet.

Place, nature.

V. The Incident.

Sacrilege.

VI. Doom.

Handwriting, interpretation.

The Teacher's Lantern.

The scene has been the theme of several poems of unusual power. Byron, Heine, Croly, and Milman have all treated it with their gifted pens.

Daniel, the abstemious, stood in the presence of the most luxurious banquet ever spread. His temperance was a jewel which outshone all others.

The gains of temperance have marked illustrations in current events. The Japanese are abstemious. The Russians are not.

Daniel made small account of material rewards. He served God not for the profit there was in it.

The prophet did not cringe before an absolute monarch, the crook of whose finger might have been the signal to lift his head from his shoulders. He uttered his message fearlessly.

While walking with a Hebrew professor in the Jewish section of a city recently, he picked up a bit of newspaper. It was German, printed in Hebrew characters. It would, of course, be unintelligible to one who did not know the alphabet of the Hebrew. So the Aramaic words of the inscription on Belshazzar's wall may have been in characters familiar only to Daniel.

A SINGER AND HIS STORY.

Thirty years ago a lady stopped to speak to four neglected boys who, barefoot and poorly clad, were playing marbles in the streets of Mendota, Ill. "Are you in Sunday-school?" she asked.

"No! Ain't got no clothes," replied one.

"Would you come if you had clothes?" she asked.

"You bet!" was the boy's emphatic answer.

"What are you names?" she asked.

"Peter Bilhorn," replied the first boy. and the others in turn gave their names. Peter was a German lad, the son of a widow. Clothes were provided, and he and the others kept their promise.

It was a warm Sunday, and the lady who had invited them, and who was to be their teacher, sat, all in white, telling her class of boys the story of the lesson. Almost or quite the only thing they remembered of it, as appeared afterward, was the way the teacher looked, and one thing she said and did. On the back of a card she drew a cross with the name "Jesus" above it. "Boys, Jesus suffered to help us in our troubles. If you ever have any trouble look to him for help."

One day a terrific storm swept over the prairie town. The streets were all flooded, and the little stream that flowed through the town, usually but a mere trickling of water, was a raging torrent. Boxes, barrels and the boards from a lumber yard were swept away. The boys were there to see what work the storm had done, and Peter fell in.

He grasped at weeds on the bank, but they pulled out. He tried to get hold of a board, but it slipped away from him. He was carried under two bridges, on each of which futile efforts were made to rescue him. Toward a third bridge, and the last, he swept, and the roar of water was in his ears.

"In that moment," he says, "the vision of that teacher, all in white, and her words about looking to Jesus in time of trouble, came to me. I put my hands together and prayed."

It was that gesture of the sinking boy that saved him, for two men on the bridge seized the uplifted hands and drew him out. For a time he was unconscious, and when he came to, after much rolling and rubbing, they asked him how he happened to have his hands up as they were, and pressed together.

"I was ashamed to say that I was praying," he says, "and I asked boastfully, 'Didn't you know I could swim?' But I kept thinking I had told a cowardly lie. I had learned in Sunday-school about the other Peter, the one in the New Testament, and it seemed to me I had denied the Lord just as he did."

This awakening of a tender conscience was the beginning of a Christian character in the lad. His interest in the Sunday-school grew with his growth. He became a Sunday-school singer, studied music and composed tunes of his own. His name now stands at the head of many Sunday-school songs, and he is known as a gospel singer of influence and strength. In a recent meeting he told this story of his early life.

The teacher, whose influence was instrumental in his rescue so many years ago, is still living, the wife of a prominent Chicago merchant. Many have rejoiced in the former street boy's life of usefulness, but hers is a peculiar joy. His consecrated service is one of her rewards.—Youth's Companion.

VARIOUS ADVICES.

Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.

A life of faith produces two things: First, it enables us to see God in everything; secondly, it holds the mind in a state of readiness for whatever may be his will. This continual, unceasing dependence on God, this state of entire peace and acquiescence of the soul in whatever may happen, is the true, silent martyrdom of self.

We cannot always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in his presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our own fault.—Selected.

Around the World A small party sailing from San Francisco Wednesday, Sept. 27, 1905, on fine P. M. steamer "Manchuria," visiting places of special interest in Hawaiian Islands, Japan, China, Manila, Singapore, Penang, Ceylon, India, Egypt, etc., through Continental and British Europe to New York, by rail (any route) to San Francisco. Rates reasonable. Best facilities and conveniences. Lay-over privileges at all important points. Tickets good for one or two years. For full particulars, program, etc., address Rev. Moses D. A. Steen, D.D., Menlo Park, California.

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SOUTHERN PACIFIC

"My mother'd love me a whole lot too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has pretty much housework to do."

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